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The Bombay Guardian.

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WEEKLY REVIEW.

—The Art Exhibition has been open this week and has excited a good deal of attention. Judging from what the papers say, and from what we hear, it is very creditable to Bombay. One object exhibited is more costly perhaps than any exhibited at Paris last year; we mean the Gaekwar's thirty lac chuddur; yet it is spoken of as paltry in appearance.

—The weekly Mail from Southampton commences to-day, February 29, and from Marseilles, March 6, and will be fully due in Bombay three weeks from the latter day, namely, on Friday evening, the 27th, and every succeeding Friday evening, though the Company are allowed two days more. The weekly Mail from Bombay commences to-day.

—Civilization advances by waves, and the refluent wave goes back almost to its starting point. India has been drawn nearer and nearer to England, and now lest we should boast too much and be high-minded, the Post Master General of her Majesty sends forth an edict that the postage on letters between the two countries shall be increased fifty per cent via Southampton and thirty per cent via Marseilles. After to-day we are actually to pay 6 annas instead of 4, and 8 as. 8 pie instead of 6 as. 8 pie. The measure is utterly anomalous. The Government gives us a weekly Mail and at the same time puts an embargo on correspondence!

—Three of the gentlemen who went in search of Dr. Livingstone have returned to England with what they regard as evidence that he was not murdered by the Mavite in the place where the Johanna men turned back, and greatly strengthening the convictions of those who believe him to be still alive. They saw men who declared that they had carried his baggage for him, five days' further than the place of his alleged murder; they saw a prayer-book belonging to one of the Christian boys who had been left behind on account of lameness, and was [illegible]en absent with the chief. It seems a great [illegible]y the exploring party could not manage [illegible]meet with this boy; and many will wish [illegible]t they had prosecuted their journey some [illegible]e distance beyond the suspected place. [illegible]hief informed them that the Johanna [illegible]told him they had made up their minds [illegible]ert the traveler. Time may show that [illegible]ries now brought from Lake Nyassa [illegible] and that the report of the Johanna [illegible]s a mere fabrication. On the sup- [illegible]that the traveler was really mur- [illegible]s not strange that the inhabitants [illegible]sire to avert suspicion by a false [illegible]wenty months have gone by since [illegible]the last communications received [illegible]ivingstone. The exploring party [illegible]he hope that he will return by [illegible]Nile. The reason why the explorers went no further, is that the Makalolo in their employ refused to go further. They had engaged to go only so far as might be necessary in order to obtain intelligence, and were with difficulty persuaded to go so far as they did. The fear suggests itself that they may have manœuvred to get the evidence needed.

We hear from Sholapore that the younger of the two Brahmins about whom a riot took place last August, was baptized last Sabbath by the Rev. C. Harding. A large company of Brahmins were present to witness the ceremony; they all listened quietly.

We hear from Dharwar that four persons in the gaol there have received baptism and several others are enquiring. This is in connection with the ministrations of the German Evangelical Mission.

We have been favored with a copy of "Hinduism, its philosophy and popular worship," a pamphlet by the Rev. Mr. Robson of the Rajpootana Mission.

It is with very deep regret we announce the decease of the Rev. J. W. Bardsley, missionary of the Church Missionary Society. It is rather more than four years since he arrived in the country and proceeded to Kurrachee his appointed station. He returned to Bombay a few weeks ago in very poor health, and was taken to Mahabaleshwur, but died shortly after his arrival there on the 19th inst., leaving a widow and two young children. He was a man of an excellent spirit, a true missionary, devoted to his work, and we were rejoicing only a few weeks ago that such a man was coming to strengthen the missionary force at the Presidency. But he has ascended to a higher and more blessed companionship. May his bereaved widow be sustained and strengthened; and may it please the Lord of the harvest to send forth other laborers of equal devotedness to fill up the many gaps that exist.

The Royal Engineers who have been carrying on excavations at Jerusalem of late, have made some interesting discoveries. The foundations of the colossal wall encircling the haram (the plat-form 1529 feet by 926 on which the temple was built) have been here and there disclosed; in one place at a depth of 85 feet. The wall must have been 180 feet high in the Tyropaean gully. A bridge that spanned the ravine between Zion and the temple area was 200 feet in height, and is thought to have been the ascent to the house of the Lord which Solomon showed to the Queen of Sheba. The place which was called the Pinnacle of the temple is found to have been 440 feet in height, above the valley of the Kedron. The oldest portions of the wall above mentioned, dating from the age of Solomon at least, and consequently nearly 3,000 years old, consist of stones *forty feet long*. These are older than any remains of antiquity that have been discovered in India.

The *Bengallee* publishes a series of papers on Positivism. Was it on this fact that the disciple of Comte was led to base the hope of India's speedy conversion to Comtism, as mentioned by us last week? In the number before us we have a definition of Astronomy. "Astronomy may be defined as the study of the earth, regarded as one of the heavenly bodies." This is as though the writer said, "Astronomy may be defined as the study of Mars, regarded as one of the heavenly bodies." A little further on this interpreter of Comte tells us:

"The change from the old doctrine to the present one which regards the earth as endowed with a double movement, is the most important of all the revolutions in science that took place whilst human reason was yet in its preliminary state, for it rendered the dogmas of positive science directly incompatible with those of any theological."

If by this the writer means that the statements of the Bible were negatived by the discovery of the true system of the Universe, it is very strange that the most eminent scientific men of modern times never found it out. Newton, long after he had thrown such light on the true system of the universe, continued a devout and reverential student of the Bible, and was not any more sure of the doctrine of gravitation than he was of the inspiration of the Old and New Testament. Faraday, who died not long since, Sir David Brewster of whose death we have just heard, and many men of science still alive, were and are content to rest all their hopes upon the promises and declarations of God's word.

When we were quoting from the *Madras Churchman* about Union, last week, we would have done well to glance at the next column, where the following *morceau* courted our attention:

"We feel sure that those of our readers who noticed in the *Madras Times* of the 11th instant, the marriage of the Rev. A. Theophilus, C. M. S., with the daughter of Rev. Mr. Rajahgopaul of the Free Kirk Mission, at the Free Kirk, Black Town, by the Rev. W. Stevenson, A. M., a Minister of the Free Kirk of Scotland, will have been as greatly shocked as we were ourselves at the announcement.

"The Rev. A. Theophilus is fortunately only a deacon as yet, but Ecclesiastical discipline has indeed fallen very low in the Church of England in this Diocese if so grave a scandal be permitted to pass unnoticed and unpunished."

"If, a member of the English Church were to consent to go through a religious ceremony, purporting to be a marriage according to the usages of any schismatic body, it would indeed be cause for grave scandal, but what shall we say or where shall we find words to express our opinion of one

in Holy Orders in the Catholic Church who shall do such a thing?

"We think that this is a case that the English Church Union should take up strongly, and that both the Bishop and the C. M, Society itself should be memorialized either to force Mr. Theophilus to be married, or to excommunicate him. The world may scoff at our use of the latter alternative, but we use the expression advisedly, for it is not fit that any one should be suffered to stand in the position of a teacher in the Church of England or to assist at the Holy Altar who openly testifies, as Mr. Theophilus has done his contempt for Her Services and her Blessing.

By all means excommunicate the mircreant who has got himself married by a minister of the Free Kirk. And get Paul's Epistle to the Corinthians, v. 11, revised, so that this may be added to the list of Christ-dishonoring sins there mentioned. In saying that Mr. Theophilus is not married, the M. C. exposes itself to an action for libel.

We make the following extracts from a letter received from a friend who has lately taken up his residence in Calcutta:

"I am trying to understand Calcutta in the points in which it differs from Bombay. There is here a wonderful knowledge of English. In Bombay we thought of English speaking Natives as *youths*, here grey headed men whom you meet in the street converse in it fluently. They speak it, too, very well; though perhaps their phraseology is too *bookish*:—for they use an elaborately exact, instead of an easy, colloquial style.

"The religious feeling at Calcutta I cannot attempt to describe, for I am only learning what it is. I have hardly met with a young man learning English who professes any belief in Hinduism, though it must exist among the boys who have only lately begun their English lessons. Every student frankly call himself a Theist.

"A very interesting movement is that of the junior section of the Brahmo Somaj. Their leader—Keshab Chunder Sen,—you have no doubt met in Bombay. Their system will develope itself—whether rapidly towards Christianity, I cannot venture to say. There is, I fear, an indisposition to inquire into the evidences of Christianity,—and a quiet assumption that you may pick and choose among its disclosures as you think conducive to your own spiritual health. But I deem the movement very hopeful—and for this reason among others, that the leader seems a sincere, humble man. May the Father of lights guide him and his disciples! I have this very day had a long and interesting conversation with Nehemiah Nilkanth Shastri whom you doubtless remember seeing as he passed through Bombay. He tells me—and my own inquiries lead me very much to agree with him—that the following are the main difficulties which educated Natives find in Christianity,—the doctrines of Eternal Punishment; Original Sin; Atonement; the divinity of Christ; and the personality of Satan: Well, in all this there is nothing new; Theodore Parker and many others have said pretty much the same thing."

Our friend mentions that there are upwards of 300 Native families in Calcutta into which the agents of the various Zenana Missions can enter. We suppose there are not more than a tenth of this number regularly visited in Bombay.

An address from the Nestorians to the Archbishop of Canterbury and the Bishop of London, signed by three Bishops and a number of presbyters, is made public in High Church journals. It commences in this strain:

"The most reverend and zealous Fathers, the elect of the Holy Ghost, set as watchmen over the rich pastures of the heavenly Lamb, the dispensers of spiritual streams to all who thirst after the truth, whose resplendent beams are diffused throughout the world, whose pure doctrine has watered the once barren lands, whose light, like that of the morning star, shone upon the dark places of the earth, the comforters of the afflicted and sorrowing, the sun of the present generation, the meridian of our time,—the holy ministers, elect primates, orthodox patriarchs, watchful shepherds, the Archbishop of Canterbury and the Right Reverend the Bishop of London, who follow after the life of the Crucified One which leads to heaven, and who dwell in perfect peace and security within the dominion of her glorious Majesty, the most excellent Queen Victoria."

The document speaks of the Pope as "the Western Mohammed."

"If we look to the hills of Russia we discover that they are covered with images and idols; if to those of Rome, we see Mohammed holding sway there; if to those of America the prospect does not suit our view, neither is it adapted to meet our wants; for the American (Independent missionaries) have been labouring among our people in Persia for the last thirty-five years, and yet not one of their pupils has been able hisherto to write a commentary on any portion of secred Scriptures. Our people, moreover, are not well affected towards their peculiar tenets. But in looking to England we are all of one mind, and find comfort and hope in the anticipation of receiving succour from the great city of London."

Now what are the facts of the case? These American missionaries, in the face of the most formidable difficulties, planted themselves in Ooroomiah some 35 years ago, and have accomplished a reformation the value of which it would be difficult to exaggerate. In the first place they made the people acquainted with their own Scriptures by translating them out of the Ancient Syriac into the modern tongue; then they established educational institutions where the advanced science of the West has been communicated to thousands of youths, male and female, many of whom are preachers of the Gospels; a large number of the priests have come under their influence and become devoted servants of Christ; the higher clergy have themselves acknowledged the value of their labors. In a word the Mission has been eminently successful, remarkably blest of God. The pioneer missionary, the venerable Dr. Perkins, still continues among them. Many excellent works of a critical, educational and devotional character have been published by them. All this is kept out of sight in the address from which we have quoted, and yet fault is found with them because 'not one of their pupils has been able to write a commentary on the Scriptures!' How far this is true we know not, but it is certainly no reproach to the missionaries. Missions had been carried on in Western India for about 50 years before a Native Convert had even translated a commentary on the Bible or one of its books.

An extract in our columns from the *Missionary Herald*, gives us the key to the document above cited. It seems that a similar appeal to that made to the English Church, was about the same time made to the Greek church, through the Russian consul.

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SATURDAY, FEBRUARY 22, 1868.

BABOO CHUNDER SEN.

At the recent anniversary of the Calcutta Brahma Sumaj, (New School), Baboo Chunder Sen delivered a sermon on 'the faith that regenerates individuals and nations,' which is, on many accounts, deserving of attention. At the outset he told his audience that he intended to meet them on common ground so that we may regard the discourse as expounding not his own sentiments merely, but those of the body to which he belongs.

There is no reference in the discourse to any sacred books, and there is no reference to any Saviour. He says that religion, as it prevails in the world, admits of a twofold classification; in fact there are two religions, the religion of man and that of God. Between the two there is a wide and almost impassible gulf. But what is singular, they spring from the same root, are born of the same parentage. What this common origin is, does not plainly appear. They soon diverge however. But we will let the Baboo himself describe these two religions:

"In the religion of the world man is his own guide and to a great extent his own saviour. He depends upon his own faculties and powers for the attainment of truth and for deliverance from sin. Its prayer is—that man's will may be done on earth in the name of God. Whereas the prayer of heaven's creed is—that God's will may be done on earth as it is in heaven. In the one, religion is subordinated to man's judgment and wishes, and from the decrees of providence there is always an appeal to human prudence for final decision. In the other, God's will is absolute and immutable law, and His judgment final and irreversible. In the one, we see a stereotyped code of moral duties to be performed on the authority and under the government of conscience, the vice-gerent of God in the human mind; but in every case it is the interpretation arbitrarily put upon the code by prudence and expediency which actually rules the heart. In the other, whatever is right must be done, whether expedient or otherwise; the heart offers unquestioning submission to the Great Master's commands, however hostile they may appear to be to its temporal interests, and instead of audaciously endeavouring to accommodate God's moral economy to its carnal requisitions, it seeks humbly to exalt and adapt itself to the requirements of God's law. The religion of the world may also be characterised as the Old Testament creed. It suits man, and meets his requirements in the earlier stages of his religious life; it serves as an efficient guide in the discharge of the manifold duties which he owes to himself, to society, and to God; it is an initiatory school of moral discipline where the infantine soul is trained to habits of honesty and virtue. But as the soul grows up in the individual and in the nation, deeper wants are discovered and felt, and expanding experience points to the necessity of a higher and nobler kind of faith. Man cannot rest satisfied with the Old Testament; he wants the New Testament religion for his salvation. Nothing short of regenerating faith can satisfy the normal necessities of man. He may make himself virtuous in the estimation of man; he may screw himself into an attitude of respectable honesty by a mechanical and rigid adherence to duty; but there is no *peace* till the uncleanness of his heart is washed away, and iniquity is plucked by the roots, and the erring son is reconciled to the Father in purity and holiness. The soul, conscious as it is of its imperfections and weakness, which simply says—This thou shalt do; That thou shalt not do, but cannot convert the heart It is the heart's inclination towards evil that must be overcome, for even where sin is outwardly eschewed, the inward hungering of the carnal nature for the forbidden fruit often continues. Man may fulfil the law and perform the deeds of the law; but yet he is not satisfied; he has not got the one thing needful. The trials and conflicts of his inner l[ife] press heavily upon him, and he humbly and ne[st]nestly asks—What shall I do to be *saved?* not till this great question is fully solved by cheering gospel of New Testment faith can enjoy true rest and enduring peace. Hence that all who really seek the blessings of salv[ation] naturally try to pass beyond the little sph[ere] the rationalistic and prudential religion world and the powerless ethics of the Old ment, and press forward to the kingdom of where man is regenerated in truth and not by the law but by divine grace. I y[ou] you, my brethren, individually and c[ollectively] whether with all your knowledge of wrong and your ideas of God and i[n] you do not feel helples and often hop[eless] the trials and temptations of the w[orld] grand enterprises of moral life, and petty details of worldly transacti[ons] always to make a choice between between right and wrong; and you in what insuperable difficulties in determining your will to pur[sue] and eschew the latter. I am read[y] credit for your force of character.

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uprightness, benevolence, and philanthropy. But are your hearts proof against temptation? Is not the power of evil greater than what you and I have? and if you have vanquished it once and in some of its forms, has it not often captivated you in its more enticing forms?—Do you not feel afraid that even those sins of your past life which you have already destroyed and buried may one day rise up from their graves and again terrify you into submission, ah! my friends, we cannot repose in confident security. The foundations of what the world calls character, are not strong and deep enough, and temptations may at any time come in full showers and sweep it away. 'Let him that thinketh he standeth take heed lest he fall.' Our conscience has the right to rule over us but not the might. God demands of us entire loyalty, we fain would give it but we cannot; our lower propensities are so rebellious, our higher nature so weak. In such circumstances what do we naturally seek to do in order to afford our troubled hearts rest? We wish to throw off the carnal nature and live altogether in truth and God. We would be free not only from actual sin but from liability and temptation to sin. We want in short a *new life*—a life of divine holiness. This the world's religion cannot give, though it may reform us, this our wisdom and energy cannot secure, though they may lead us to virtue and honesty. Let us then trustfully rely upon the religion of God, which alone can give new life, holiness, and peace."

This is somewhat tantalizing to the Christian reader, because it makes such approaches to the truth, without actually hitting the mark. As we follow the lecturer, we seem constantly to be on the point if hearing heaven's great reply to the question, What shall I do to be saved? but instead of that reply we get a vague generality that means what you please. The Baboo seems like a man penetrated with Christian convictions, yet under some tremendous obligation not to mention the name of Christ, or clearly to indicate the faith that regenerates. What he says is for the most part admirable, if only we had the omitted fragments restored. The power of conscience to condemn, its inability to save, the necessity of living not to ourselves but to God, the strength and insidiousness of sin, the need of regeneration, of grace, of reconciliation with our heavenly Father, of life, all this is indicated, and the fact that it is shows that the Baboo has more than tasted of the wisdom which is from above and which is contained in the sacred Scriptures. But that is wanting without which all the truth in his discourse will be of little avail. There is no Christ, no Me[illegible] for ou[illegible] no H[illegible] anew.

We do not of course admit the [illegible] disparagement of the Old Testament, implied in the Baboo's language. The faith that regenerates was known to Abraham, Isaiah, Daniel and to all true servants of God, under the old dispensation. That which was of a temporary character in the ancient institutions was just as truly of God as the everlasting Gospel is. Light was given to man as he could bear it. It is difficult to conceive how there could have been a New Testament, if there had not been the Old.

COTTON AND THE FREEDMEN.

The condition of the Southern States of the American Confederacy, is any thing but encouraging. Some of the friends of the blacks may find consolation in the fact that they have the liberty [illegible]f voting; but the blacks themselves will find in [illegible]at fact very little to sustain them in the priva[illegible]n of necessary food. Man does not live by [illegible]ad alone; still, he has a life that cannot be [illegible]tained without food; and abolitionists may [illegible]well defer some of their rejoicings over the [illegible]al and political emancipation of the negro, [illegible]l they have got him into a position where [illegible]hall not be in danger of starving. We have [illegible]ys ardently longed for the time when the [illegible]rican negro should be free, and have rejoiced [illegible]dingly at this one grand result of the late [illegible]le conflict; nor do we believe that when this conflict was once terminated, there was in the nature of the case anything that absolutely forbad the hope that the white and colored population of the South, any more than that Southerners and Northerners, could get on amicably together. Strength to combat the South was needed; after the victory wisdom to meet the unknown difficulties of the new condition, was equally needed. Have the victors shown this wisdom?

The Cotton crop of the United States this year has amounted, we are told, to not more than half of an average yield, and the price is only about half that of 1866, so that the planters find ruin staring them in the face. But their ruin is still more emphatically; the ruin of the freedmen. The latter are not disposed to perish without a struggle for existence, and many of them are adopting a Bedouin manner of life, and committing depredations as they find opportunity.

A correspondent of the *New York Times* writing from Louisiana says:

"A calculation has shown that upon cotton sold as low as 16 cents, tax and charges off, the producer receives but six cents in specie. The present system of labor contract has thus far worked badly against the planter. Labor was contracted for at the prices of cotton in 1866 it will be paid for in cotton at the price of 1867. The tendency of cotton culture is of course to come down to the lowest rate of production here or elsewhere. The prospect then is that labor hired at present market prices of cotton will be payable in a reduced rate of the staple. If the Government shall persist in taxing cotton and exacting the railroad debt, what hope has the planter or the freedman? You will have seen some practical consequences of the exciting canvass among the colored people. They have left the crop to gather itself, and in some instances have organized raids on the people, stock and property. The forty-acre millenium has unsettled the colored mind. The confiscation of private lands would not impoverish the planter nor enrich the colored laborer. The former cannot fence and cultivate his lands as they are. The latter could not build on, fence and cultivate his little lot to any advantage, if he got it for nothing even. It would be better to confiscate the whole farm, and incorporate joint-stock companies of freedmen to work it in common, on the Shaker plan. Then habitations, arable land, water, wood, cisterns and fencing would accommodate the tenants. To cut up a cotton plantation into a number of forty-acre farms would be like cutting up the *Great* [illegible] into schooners. But the planters are [illegible] fences have been burned, their buildings are dilapidated, their stock has been killed, and their fruit pillaged by the vagrants who patrol the country, so that there is a sort of bitter satisfaction in seeing the ruin which has befallen them overspread the country. This must be the result so far as any part of the country is dependent upon successful cotton culture."

But this is not all. The planters finding cotton cultivation no longer remunerative, turn their attention to grain, which requires but about one-fifth the number of hands; and the great question begins to loom in somewhat formidable proportions, What is to become of the freedmen? If four-fifths of the laborers are to be thrown out of employ, America will have upon her hands a more frightful task than that of putting down the Southern Confederation. The entire South is said to be one great alms-house. A Boston journal says: "Multitudes of families are now subsisting upon sweet potatoes alone, and not tasted pork or beef for many weeks. There must be positive destitution and hunger throughout large regions of our Southern country, before the next crop can be gathered."

Before the attempted Secession of the Southern States, it was the misfortune of the country to have a President who sympathized with the South, which was then a South where slaveholding interests were supreme. After the suppression of the rebellion, when slavery was at an end, and the white population depressed and staggered, it was not a great misfortune that there shonld be in the Presidential chair one who sympathized with the South. During the prosecution of the war the answer of Americans to foreigners who asked them, how after conquering the South, North and South could abide contentedly under the same constitution, was this: "We are simply conquering a peace; we deny that the South is out of the Union or has any power to separate; the moment they lay down their arms there will be no longer any cause of enmity, now that slavery has been taken out of the way; they are our brethren and fellow-countrymen the moment they cease to be rebels." Very different has been the course of the victors, so far as the action of Congress is concerned. To this day the Southern whites are called rebels; the Southern States have been excluded from representation; the negroes have been invested with a political power that makes them supreme in many of the states. Apart from this line of action the country has in many respects done nobly in coming to the help of the South, by providing schools and temporal aid for the negroes. But it remains true that that which was formerly the glory of the North is in a measure departed, namely, the fact that no just cause for secession or hostile feeling had been given to the South.

There is a wondrous elasticity about the American character, and the recuperative energy of their institutions and body politic, has been hitherto equal to the stiffest tests to which it has been subjected. Nearly three years, however, have gone by since the termination of the conflict with the South, and matters appear as far as ever from attaining a proper basis. And while the dead lock between the President and Congress continues, there appears little hope of amelioration.

Meanwhile the Bombay cotton men are scenting their opportunity. Cotton has gone up 50 per cent in a few weeks. Men are girding themselves for a new race for riches. We hope they will not cast to the wind [illegible] lessons of the past.

Since writing the [illegible] met with a good article on [illegible] ject which we have placed i[illegible]

[illegible]E TIMES. XVI.

[illegible]do." Phil. III. 13.

[illegible] know the nature of that 'enthu[illegible]sm' which Christ aimed to inspire his [illegible]owers. That Paul was one in whom the spirit of Christ dwelt with singular fullness and power, all admit; and that we are favored with a very full exhibition of his character, is equally conceded. Let us then see what we can learn from Paul as to the nature of Christian 'enthusiasm.'

In our fourteenth paper we saw what Paul was when the grace of God came to him. We saw that no mere light of obligation can move the soul of man to pursue the narrow path in which alone we find God's will acquiescent with our own. The law shone upon Saul of Tarsus a long time with the mild and flattering radiance of the moon; afterwards when the revelation of Christ in glory brought him in many respects into a new world, the law shone upon him like the sun, more and more scorchingly, until it had attained to a withering noontide brightness greater even than the effulgence of Jesus, near Damascus, forcing him to cry out in agony and hopeless anguish, Who shall deliver me from the body of this death? He was made to measure the length and breadth, the height and depth of his own depravity, his absolute inability to respond to any mere light of obligation however intense. Angels of wrath poured their vials upon the law which had been his idol, until it became like the sun of Rev. xvi. 8, and the old Paul of his complacency, that

respectable, law-abiding and eminently devoted servant of God, was thrown down and ground to powder. We have his death and burial in the seventh chapter of Romans; and all that glory in man's unconquered goodness and in his love for truth and moral beauty, and in his readiness to yield to high and holy motives, are invited to come to the grave and look steadily upon the corpse before it is committed to its mother earth.

'Nevertheless I live; yet not I, but Christ liveth in me.' The light of the glory of God as it shines in the face of Jesus Christ is not merely the light of obligation, not merely the light of holiness and majesty and wisdom and truth, but it is the light of love, the light of mercy. 'Saul, Saul, why persecutest thou me?' It is a voice from the throne; but the expression bids us seek Christ in every suffering Christian. Divinity and humanity are so blended in the question that no power on earth or in heaven can sunder them. This King of kings is intimately and absolutely identified with the least of those who follow him. And how came they to be his? Was it by works of righteouness that they had done? With a great and vehement voice they unanimously reply, We became his as the dying thief became his. He died, the just for the unjust. God so loved the world, the perishing world, not certain righteous ones, that he gave his only begotten Son, that whosoever believed might have life. Now indeed the scales fall from the eyes of Paul. Having nothing that God calls wisdom, Christ is made unto him wisdom; having nothing that God calls righteousness, Chrst is made his righteousness; having no strength to conquer in the battle of life and sin, Christ becomes his strength.

Having been made to know so much of the horrible pit of sin and condemnation, he knows how to appreciate the salvation that he has experienced. Having get such a near view of his terrible antagonist, and seen the wretched sword of his own merit shivered in his hand, the paltry buckler of his own self-confidence set on fire by the flaming dart of the enemy, he is prepared [illegible] the celestial Deliverer who, with a sing[illegible] his enemy howling, and puts on [illegible] armour of God. Now he says of [illegible]rship God in the Spirit, and [illegible] and have no confidence in [illegible] were gain to me, those [illegible] Christ; yea, doubtless, and I [illegible] but loss for the excellency of the [illegible] Christ Jesus my Lord; for whom I have [illegible] the loss of all things and do count them [illegible] dung that I may win Christ and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." To this he does not consider that he has attained. He has won Christ; his gain is beyond expression; at the cross he has been the subject of a mighty and beneficent power; but there is a glorious something beyond, and all that he has experienced only makes him the more eager to lay hold upon it. "One thing I do, forgetting those things which are behind and reaching forth unto those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What is the meaning of this? Did Paul shut himself up with with the Gospel, to attain, by private prayer and meditation, that experimental acquaintance with the cross that would make him like Christ, and fit him to carry on Christ's life in the world? Not so; it is impossible to become conformed to Christ in retirement; for Christ lived not in retirement. When Paul tells us that he ran, not uncertainly, but as a runner at the games, and fought not as one that beateth the air, we know that he was aiming 'by all means to save some.' The power which the cross exerted upon him, manifested itself in his apostolic labours and sacrifices for the good of men. The love of Christ constrained him to do the work of Christ. By faith he was so united to Christ that he was crucified with him unto the world; his old self-preferring nature was crucified, and his heart, soul, mind and strength were won to God in Christ; for God was in Christ reconciling the word unto himself.

Christ is his all in all; the mediator between God and himself; the mediator between himself and man. This enthusiasm is enthusiasm for Christ; it is the enthusiasm of gratitude; the enthusiasm of consecration. The form which it takes is determined by the character and aim of Christ, who came into the world to save sinners. Men are under condemnation; men are perishing; Christ's heart is in the Gospel, and that Gospel is unuttered unless they whom it blesses, give it expressien in their lives; in my life let it have a full expression. You may call it enthusiasm; the Enthusiasm of Humanity; God calls it love, love divine, all love excelling. Christ in us, the hope of glory.

Notes from an Interleaved Bible.

Psalm xx. 6. Anointed. Set apart for God's work whether as king or as a believer in humble life. We have received an unction that abideth in us, and that is an earnest of our inheritance. We have received the first part of salvation, we know we shall receive the second. The Old Testament waited long for its mate, the New Testament, and not in vain.

Now know I. This assurance came to the apostles when they saw the risen Christ. When Christ was on the cross they knew not what to think. In raising Christ from the dead God has given a hope that is available for all who will.

5. We carry on *open* war with the rulers of the darkness of this world. In many a destitute quarter the preaching of the Gospel is like a banner of defiance in the face of those rulers.

6. His holy heaven. What an all-important epithet. What a mighty influence it should have on this world. God heard us from his holy heaven when he became manifest in the holy Jesus.

7. The Lord *our* God. *Our* omnipotent ally. Let us remember him in all our ways, then when a mighty foe appears we shall not remember in vain. They that forget God in their daily potations, in vain remember him when *delirium tremens* lays hold of them. What makes him *our* [illegible] is that we habitually [illegible]

[illegible] they not have, truth, religion, the common weal would have fallen. The men that use this language are men conspicuous for magnanimity in private life, forgiving readily their enemies.

xxi. 3. Thou preventest him with the blessings of goodness. The Christian looking back on his course sees that God was guiding him and arranging for him even when he suspected it not; before the day of trial; before the day of his conversion even. Before fruit or blossom or leaf appears on the tree, the ministries of nature are active in its behalf.

4. 'Asked life.' God's question to every man is, What willest thou that I do unto thee? What askest thou of me? Now all accidents and accessories of life are useless without the life. But the life of sin, itself, is no life. The sinner asks riches, honor, power, health; all shadows built on a shadow. One thing is needful. The favor of God this is life. To be spiritually-minded (influenced by the Spirit) is life and peace. Lay hold on eternal life; then we may bethink us of what else we need. Christ is the Life.

I have just noticed a singular parallelism between Psalms xx and xxi. The latter seems to be a response to the former, verse answering to verse till we come to the 8th verse which in Psalm xxi is expanded into verses 8-12. In xx we have the petitions and in xxi the answers recorded.

5. His glory great in thy salvation. Men seek this glory in self-help, in what they can do for themselves, or get others to do for them. But the glory of this king is in the attestation and help of God. His cause is one with that of God, so that when God appears, to glorify his name, his servant is also glorified.

7. The implicatien is that there were great assaults: great attempts were made to move him. Also that he is where he should be. The wonder is when a mere cork becomes immovable, and is entitled to be called a rock.

8. What is the real scope of these promises? Simply this, that he should have absolute ascendancy over his enemies, they should be absolutely at his disposal. What should then be done with them would be determined by the circumstances and by his own nature. Christ, our example, prayed for his enemies on the cross. But it was necessary that these enemies should be made subject to him; this they were to a great extent on the day of Pentecost, when they were pricked in their hearts and felt themselves absolutely at his disposal.

Epitome of News.

SATURDAY, February 22, 1868.

—The *Bengalee*, noticing a lecture on Ram Gopal Ghose, says: "The following circumstance will indicate sufficiently the strict integrity with which Ram Gopal acted in all his pecuniary dealings. During the commercial panic of 1847 he was strongly advised to make a *benamee* of his property. The proposal was rejected by him with scorn, and his probity met with its due reward as he tided over the threatened difficulties, and emerged without loss from disasters which had spread ruin on every side."

It gives rather an alarming view of native society, when a man is regarded as conspicuously upright and worthy of special laudation, because he refuses to save himself at the expence of his creditors.

—The Rev. Dr. J. M. Mitchell, in moving a vote of thanks to the lecturer on the above occasion, said, "With respect to the subject of this evening's lecture, he had been given to understand that the eminent virtues which he no doubt possessed were marred by one fatal defect and that was intemperance. The lecturer had passed over this fault, and had confined himself to the bright side of the picture. Perhaps he had gone on the principle 'De mortuis nil nisi bonum,' a principle indeed ordinarily applied, but the speaker was of opinion that it could have been better in the present case to notice the deficiencies as well as the virtues. Ram Gopal Ghose it was evident had many good and sterling qualities—integrity, generosity and perseverance were the chief of them —these [illegible] they [illegible] air a [illegible] last [illegible] such financial [illegible] of 26,000,000 fr. A [illegible] of 420,000,000 fr. is proposed.

The responsible editors of ten Paris newspapers have been sentenced to six month' imprisonment and a fine of 1,000 francs for publishing a summary of the debates in the Corps Législatif.

The Italian Finance Minister has laid his budget before the Chambers.

The insurrection in Candia is said to have revived.

The American House of Representatives has passed a bill declaring that there is no valid civil governments in the late rebel states, and transferring all powers of appointment and removal under the Reconstruction Act from the President to General Grant.

Abbè Cambalot has discovered a ready means of getting rid of Fenianism, and thus reveals it to N. Louis Veuillot:—"The Queen and the Parliament of England, in having recourse, like Charlemagne, to the inspirations of the Holy Spirit," writes the abbé, "would find an infallible means of destroying Fenianism, and of preserving the empire of the seas and the possession of India. This means would be to supplicate Pius IX. to come over and sing high mass in St. Paul's, of London, and to proclain there, according to the Evangel, the definitive abolition of the bad work of Henry VIII; to restore the ruins of Anglicanism the Pontifical authority, that supreme authority, even the infallible authority of St. Peter's successor."

The arguments in the St. Alban's ritual case, "Martin v. the Rev. A. H. Mackonoc[illegible] terminated on January 18. Judgment was reserved. The *Churchman* professes to "have rea[illegible]

kuow that the judge has made up his mind to decide against Mr. Mackonochie on all points; that the reverend defendant will not appeal to the Judicial Committee of the Privy Council, but that he will resign his benefice and secede from the Church to which he has hitherto professed to belong."

A number of the parishioners of Dunganstown, Co. Wicklow, having memorialised the Archbishop of Dublin against the appointment to the parish of the Mr. Rev. Maturin, a Dublin rector unpopular for alleged High Church views, Dr. Trench has answered that "as bishop he is not bound to know the opinions of the parishioners on different subjects." "I cannot cancel the appointment," the Archbishop adds, "and if I could, I am not willing to do so."

Very comforting to the parishioners, and very conciliatory, truly!

There are not fewer than twenty American sculptors practising their art in Italy.

The eruption of Vesuvius appears to be still active. Recently the streams of lava were threatening Resina and Torre del Greco. They diverged, however, slightly, and these towns were saved, and the separate streams after describing an ellipse united again. The depth of the lava is about twenty to twenty-five feet, so that the stream must come on like the wall of a house two storeys high. Latterly the lava has been cooling and advancing more slowly. Thousands go up every night to watch this vast, red-hot, slowly creeping river of destruction. And probably no spectacle in the world can be much more grand and awful.

—The *Madras Observer* does not seem to know the difference between a *quere* and an assertion. When the *Powla* said that its subscribers were to be transferred to one of the most spirited of the weekly Church papers in India we added by way of interrogation, the *Bombay Guardian*? *We* believe the *Guardian* to be a Church paper, but the *Powla* does not.

—The gentlemen who built the bad bridges on the line of the G. I. P. R. have sent, by their Solicitors, a letter to the Editor of the *Times of India* asking for an apology for libellous statements and for the name of their correspondent. The *Times of India* declines complying with these extraordinary demands. It says: "We have always pointed to the Executive Government as being in the last instance responsible for those defects. At the time when speed was the order of the day —when slovenly specifications, wretched materials, and careless building were all combining for the disastrous ruin described by our correspondent, then the Local Government ought to have made its hand felt. It is not too much to say that if half the pains that we have taken to ascertain where the resposibility rested, had been taken by the Indian Executives to enforce responsibility during the progress of our various railways, an enormous sum would have been saved to the revenue, and these disasters would have been reduced to an insignificant minimum."

—*Times of India*; Senafe, Feb. 2: "Wakshum Gobazye of Lasta promised the rebels his protection, and was preparing to dispute with Theodorus the passage of the Jeddah (or Chetta). Theodorus realized his hopeless position if the rebels held out, and sent embassies to them, offering unconditional pardon if they would only return to their allegiance, and vowing to be a better king to them in future. But, said the rebels, who were only too well acquainted with their monarch's amiable peculiarities, 'better be slain in battle than burned alive'; and sent back the messengers to bid his majesty do his worst. On new year's day Wakshum wrote to Sir Robert Napier wishing the Expedition all speed, and assuring him of his readiness to assist in annihilating 'our common enemy.' In three days' time all was changed; Wakshum's innate cowardice proved too much for him; he had precipitately retired to Lasta, leaving the people of Dalauta, Wooul, and Yedjou to prove by sad experience what a treacherous broken reed they had been leaning; and the star of Theodorus was once more in the ascendant. The peasants have now no alternative but to submit, put their shoulders to the wheel of Theodore's mortar, and assist in carrying his baggage. The road to Magdala was found open, and on the 4th of January his army was at Bet Hor, as Mr. Flad says, within 24 hours' ride on a good mule from his destination. His entry into Magdala has not yet been heard by Mr. Rasam or any of the captives; but rumours were yesterday very prevalent in camp that he had actually reached that place. His Majesty's letters and messages to the captives have invariably been couched in the most affectionate terms."

—The *Indian Public Opinion*: "We notice, in the navive papers, that the Brahmins are exhorting the Hindu population to assemble in large numbers at Hurdwar this year. They preach to the effect that only during twenty-four more years will the Ganges retain its sacred character, and anticipate a larger assemblage on the 21st of March next than was collected at the "komb" in 1867."

MONDAY,—February 24.

—Attention is properly called to the cruel loads which bullocks are often made to drag in Bombay.

—Writing from Goon-Goona, the *Times of India* correspondent describes the chapel and tomb of Father Libanus: "The ascent to the chapel, which is hid away on a lofty shelf of the rock, is such as should only be undertaken by those who have steady heads and limbs; the slightest giddiness or slip of hand or foot at some parts of the rock would certainly result in fractured limbs if not in more serious injury. There is in the chapel, however, much to repay the visit, especially if the visitor is anyting of an antiquary or wise in the lore of the ancient Ethiopians. There are the Gospels, with abundant illuminations and illustrations, the Psalms of David, the lives of saints whose names and deeds are unrecorded elsewhere, and many other books of the contents of which the worthy priest himself has but the faintest conception. An elegant silver Maltese cross and some of the illuminations have been photographed; if possible the Gospel of St. Matthew will be copied, as, being in the oldest Ethiopic; the text may serve to test the accuracy of certain disputed passages in the sayings of our Saviour. An ark, a censer, and a few tattered vestments constitute the furniture; on the walls are representations of events recorded in Holy Writ or in the lives of the saints, the most prominent and intelligible of which is the Lord's Supper, the eleven sitting at table with their Master in the midst, and Judas Iscariot on the extreme left tumbling headlong into hell."

Sir Robert Napier has presented the chapel with an embroidered silk vestment.

—Same: "The following distribution of Cavalry has been ordered:—Seventy-five sabres of the 3rd Light Cavalry go on to Antalo with the Pioneer force; twenty-five remain at Senafe, and one hundred and seventy at Ategerat, their headquarters. Of the Sind Horse, seventy-five go with the Pioneer force to Antalo, fifty remain at Focada, fifty at Goon-Goona, twenty-five at Senafe, one hundred half way between Ategerat and Antalo, and one hundred and fifty accompany General Collings' force. The head-quarters of the Sind Horse are now about twenty-seven miles beyond Ategerat."

"P. S.—I have just heard that the Pioneers have struck water, fresh and good, about three miles along the line of railway. So delighted are the natives in consequence, that they can only express their feelings by falling down and kissing the men's feet. Galleries will be thrown out on all sides, so as to catch every drop of water that may be got.

"Eight hundred camels have been purchased at Berbera; this addition to the strength of the Transport Train is a matter for great congratulation."

—*Times of India*: "A fire, which has resulted in the destruction of house property and Europe goods of very considerable value, broke out about half past 1 o'clock yesterday morning in an extensive range of buildings known as "Mapla's Chawl" situated in Gunbow Lane in the Fort. The property was built on a very large piece of ground, nearly square, the four outer sides of which formed a contiguous range of buildings with an upper storey, with the exception of the southern side abutting on Gunbow Well Lane which was two storeys high. In the middle of the space within this vast square stood two other, ranges of buildings running harallel to each other, and consisting of one storey. There were thus six ranges, the property of the Moplah which were all destroyed by this fire, with the exception of the eastern flank, overlooking the Borah Bazar street, and a small portion of the southern flank."

—Sir Culling Eardly, son of the well-known Sir Culling, has been sentenced to 18 months of hard labor for bigamy.

TUESDAY,—February 25.

—Wine and sprits to the value of more than three lacs, were destroyed by the Fort fire on Sunday morning.

—The following rather appalling picture of Bombay society, is given by the *Bombay Gazette*. As we do not mingle with the society where these offences are said to abound, we are not able to say how far the picture is true. We know that almost without exception the people who take the *Guardian* pay for it, and we suppose they pay their other debts too. But we know that our circle is only one of the "Bombay circles": "It is customary in polite Bombay circles to speak in tones of virtuous horror regarding native dishonesty; but not a syllable is uttered with reference to the gentlemanly frauds of honourable Europeans! The whole place reeks again with commercial immorality. Whilst you would place in the criminal dock a loafer who picked your pocket of a ten-rupee note, you shake hands with a Christian gentleman who has plundered shareholders or diddled creditors to the exteut of lacs upon lacks To say that these men, these jackals of society, these foul vultures in peacocks' plnmes ought to be shown out of the bungalow of every honest man, would be to act kindly towards them. A sea trip at the Government expense in the direction of the Andaman Islands, would probably, after their riotous living, do their livers some good. At this moment lhere are "gentlemen" by the dozen in Bombay, (driving fine horses, living in expensive bungalows, drinking good wines,) who ought to be on the treadmill. We, will not select words to gild our sentences. Because a man wears a well cut coat and has a gentlemanly bearing he is not (if he commit fraud one whit better than the lowest pickpocket. *It is fraud to owe money to a creditor; to possess money and to withhold that money from the creditor.*"

—*Friend of India*: "The appointment of Sir Richard Temple as financial Member of Council has astonished none more than himself and the Government of India. Were he to succeed any one except Mr. Massey, any English statesman who had set our financial system in order and had given it a capacity for development, as Mr. Wilson promised to do, no appointment could be better. But it is no disparagement to the eminent abilities of one whose capacity and energy this Journal has always been the first to recognize, to say that India demands more than ever the very best financial and governing ability, the most perfect familiarity with principles more than details, which England can supply. Her Majesty has failed to induce such a person to succeed Mr. Massey and, that being so, we can only welcome Sir Richard Temple as the very best selection which could have been made in India."

WEDNESDAY,—February, 26.

—*Galle telegram.*: Arrived steamer *China* from Hongkong 12th, and Singapore 16th February.

A civil war has broken out in Japan. The person of the young Mikado has been seized by Satsuma and other Daimiots. The Shagoon's palace at Yeddo has been burnt by Satasuma's people. Satasuma's palace was afterwords burnt by Shagoon's people. A naval engagement took place in Yeddo between two heavily armed Steamers belonging to the Shagoon and Satasuma. Mumch alarm felt in Japon.

A report has reached Hongkong that the Japanese (Government or rebels not stated) have fired into a French or American man-of-war.

—*Punjaub Times*: "Dr. Sircar, we are glad to see, has published a Homœopathic Journal which will not only enliven the monotoay of medical routine, but also place before its readers an account of the theory and practice of that science as contained in the ancient Sanscrit writings."

—The *Baroda* with the English Mail of February 3d, arrived last evening. *Overland Mail*; Mullany, one of the prisoners charged with complicity in the Clerkenwell explosion, has become a witness for the Crown, and made some singular disclosures.

The trials of the Fenian prisoners Burke, Casey and Shaw, are to be removed to London.

Mr. Maxwell has been elected M. P. for Kirkcudbrightshire.

Professor Wheatstone has been knighted.

The Rev. R. Michell has been appointed Principal of Magdalen Hall, Oxford.

Great damage has been done to property in London and in various parts of the country by a severe gale.

It is announced that the Queen will hold three

drawing-rooms at Buckingham Palace during the coming season.

The Army Organization Bill has passed the French Senate by 125 to 1. M. Michel Chevalier was the only senator who voted against it.

The Corps Législatif is now discussing a bill for alterning the press laws. Speeches by MM. Thiers and Jules Favre in favour of liberty of the press have caused some sensation in the Chember.

The Italian Parliament has authorized a provisional budget for one month only, in accordance with the proposal of the Government.

Prince Humbert has been betrothed to his cousin the daughter of the Duchess of Genoa.

The Prussian Chamber of Deputies has voted the bill settling the compensation to be paid to the King of Hanover, and the other dethroned German princes.

The *Weekly Register* has reason to believe that a conversion to the Roman Catholic Church will shortly be announced, which will cause a greater sensation than was caused twenty years since by the conversions of Manning, Newman, and Oakely. The *Register* expects that this conversion will be followed by numerous others, so influential is the personage who is about to range himself under the banner of Rome. The wording of the paragraph in the *Register* is of a nature to direct our attention to the bench of bishops, from whence this new recruit is evidently expected by the Roman Catholics.

—*Pall Mall Gazette* "Cardinal Antonelli implicitly believes in an approaching rupture between the French Government and Italy; and there is a general impression that it is against the Italian army, and not against a coup de main of Garibaldians that the French are fortifying the Eternal City. All the heavy guns brought from France by the *Orinoque* are destined for these works, the greater part being appropriated to Fort St. Alexis on Mount Aventine; and Cardinal Antonelli avers that this armament is nothing to what is yet to come. His Eminence further declares that the construction of the fortification is directed entirely by General Proudhon on the part of the French Government, and that the Court of Rome has nothing whdtever to do with it. In case of war the French army alone will take the field, and that of the Pope will be used solely to maintain order."

—It is offically announced that the people of the islands of St. Thomas and St. John have almost unanimously voted in favour of annexation to the United States, there having been only twenty-two negative votes cast; the affirmative vote was 1,244—total, 1,266.

—The Foreign Mission Board of the United Presbyterian Church contemplate an enlargement of their foreign mission work, which will require six or seven additional agents. Three of these missionaries are required for India, two for Jamaica, one for Calabar, and one for Ningpo, in China. Their *Home Missionary Record* for last month states that the trustees of the late John Henderson, Esq., of Park, have intimated to the treasurer that in May next they will pay, free of legacy duty, the sum of £20,000, being £10,000 for Foreign Missions, £6,000 for India, and £4,000 for China; and that in 1871 the bequest of the late Alexander Paton, Esq., of Cowden Park, Alloa, will come into operation, which, it is expected, will for ten years yield annually about £1,500 for foreign missions.

—*Home Paper*: The meeting of the Geographical Society on Wednesday last, to hear the report of the Livingstone Search Expedition was, as we expected, one of the most crowded ever known. But on the whole, it was a disappointment. Sir Roderick Murchison was kept at home by illness, and Mr. Young's statement, supplemeuting his report, which was read by the Secretary, did not add much to our previous information. It is pleasant to think that Dr. Livingstone may be alive, but there is no sort of proof that he is. Sir Samuel Baker said that he hardly thought it possible that the traveller, scantily attended as he was, could make his way down, as many expected, to Alexandria. There would be a better chance of his returning to Zanzibar.

—*Times of India* correspondence: "Allow me, through the medium of your columns, to draw attention to the disgusting manner in which harlots are allowed to render the drive through the Bhendy Bazaar loathsome; it has been possible to remove them from the main road to Malabar Hill and Breach Candy, and surely the same power might be exercised in the thoroughfare to the largest suburbs of the place. The sight is horrible and painful; surely some means can be used by the Commissioner of Police to remove this nuisance."

Mr. Forjett found means of controlling this nuisance.

—Same: "We learn by a private letter from Mhow, that a sad accident has happened to Lieut. Sandwith, H. M.'s 15th Regt. N. I.; on Thursday last he received a kick in the face from a horse, which broke his jaw."

—Same: "A Mr. Morris, who had lately arrived in the station from Lucknow, seeking employment, was found dead near the travellers' bungalow at Jubbulpore on the 19th., with a deep gash in his throat It is the opinion of Dr. Rice, Civil Surgeon, who saw the body, that deceased, from the nature of the wound, the windpipe being severed, was murdered, whilst others conjecture he commited suicide."

—*Friend of India*: "The Ritualist row in the Rifles is likely to be settled by the Commander-in Chief and Government of India as we ventured to anticipate. As under the old Bengal Regulations, English soldiers will probably be at liberty to attend any place of worship they please, in military order under commissioned or non-commissioned officers. General Fordyce, has, we believe, been pronounced clearly wrong, in throwing restrictions on the men at Dum-Dum attending the dissenting chapel. Were the whole correspondence in this ease published, it would reveal an amount of official stupidity and eclesiastical intolerance happily rare in India. But neither the Chaplain's, Bishop's, nor General's letters are likely to see the light.

—We rejoice exceedingly to find the Government of India issuing the following order.

"Taking into consideration the difficulties and inconvenience experienced by pious and well-disposed soldiers of British regiments owing to the want of some place of retirement for prayer and reading God's Word, and for holding prayer meetings and other meetings of a devotional character, theRight Hon'ble the Governor General in Council has determined that a room of a suitable size, with such furniture as may be deemed necessary to fit it for the purpose abovementioned, shall be considered one of the recognized requirements in the barracks of every British regiment or considerable detachment of British troops."

"The Friend of India remarks on this: A building separate from the barrack, but in a central position, is be to erected for this purpose, and accommodation is to be found for a Scripture Reader in the married quarters. The building will be under the general control of the Chaplain and the Commanding Officer, but the men are to be allowed 'the utmost freedom and latitude so long as they are orderly and avoid 'sectarian and proselytizing discussion.' Sir John Lawrence has ever shewn himself the soldier's friend in his care for the bodies and comforts of the men; he has now established a higher claim on the gratitude of every Christian man in the army."

THURSDAY,—February 27.

—*Times of India*;Cairo: "Amongst other extravagances of the Viceroy (for which indeed *he* cannot be blamed) is granting steamers to noble and wealthy Europeans to visit Upper Egypt; some 14 or 15 parties have been thus favoured this season. Now as everything is 'found' it may well be imagined what a charge this is, and the worst of it is that the cost comes, not from the Viceroy's private revenues but is at the expense of the wretched, down-trodden 'fellahs,' and the starving Government employes, many of whom have had no pay for 5, 10, even 12 months, and the few who do receive their wages are obliged to take half of it in 'copper' at a loss of 30 to 40 per cent"

"The recent concert of the Bombay Glee Club, for the benefit of the Indo-British Intitution, resulted in an addition to its funds of 806-8-2."

"Yesterday a splendid silver vase was presented to Captain A. D. Field, of the American ship *Moonbeam*, bearing the following inscription:—

'Presented to Capt, A. D. Field, of the American barque *Moonbeam*, by shipmasters and friends at Bombay, in appreciation of his noble and humane conduct in rescuing and bringing to port the whole of the crew (twenty-seven) of the foundered ship *Iolar*."

"We understand that, by a strange turn of the wheel of Fortune, Mr. Muncherjee Bomonjee Punthakee, who lost currency notes to a large amount by the fire that occurred in Gunbow Well Lane, is likely to recover the value of a portion of them. The notes, rolled up in a bundle, were placed in an iron safe which bore the action of the fire for several hours. When the safe was opened, the bundle of notes was found to be a conglomerated heap of ashes, and the owner is said to have despaired of ever being able to turn them to account. Subsequently, however, the upper layers of the bundle were delicately turned over, when a hope was entertained that the numbers of some of them would be discernible. The bundle was taken to the Currency Exchange Department, where, after a great deal of patient examination, the numbers of notes of the valne of about Rs. 28,000 have been ascertained. This amount, it is believed, will be paid to the owner."

—H. M.'s 92nd Highlanders arrived by the *Malabar* yesterday from Suez.

—Spectator: "The *John Bull*, a very respectable but rather dull paper, which just now acts as organ of the high-and-dry branch of the English Church, is greatly exercised by the Queen's, Journal, accuses Her Majesty of having embraced Presbyterianism, hints that she was brought up without a faith, says openly that she married a Presbyterian—which is about as true as to say that she married a Dissenter—and wants a posse of Bishops to send in an affectionate remonstrance, certainly a sufficient punishment for any lapse from orthodoxy even in a Sovereign."

—The *Englishman*: "It has been ruled that Covenanted Civil Servants posted to the North-Western Provinces, may under permission, join their appointments *via* Bombay instead of *via* Calcutta as hitherto. From the date of such Civil Servants reporting themselves at Bombay, they will become entitled to a salary of Rs. 400 per mensem."

—*Bombay Gazette*; London: I have this moment got a copy of *Old Deccan Days*, Miss Frere's book, but too late for review; and I can't part with the copy, so you must wait till next week. Sir Bartle Frere's introduction is much shorter than I expected, and purely literary. There is not even the sketch I looked for of the changes in the condition of the Deccan since he first knew it. Here is an odd story he relates:—'I found, quite lately, a traditionary order in existence at Government House, Dapoorie, near Poona, which directed the native sentry on guard to present arms if a cat or dog, jackal or goat, entered or left the house or crossed near his beat during certain hours of the night, because it was the ghost of a former Governor, who was still remembered as one of the best and kindest of men."

"There were 399 candidates present at the annual examination for the office of pleader which commenced on Monday last in the Town Hall."

"There is a class of natives in Bombay known to the police as 'damaged characters,' poor wretches who have been convicted of petty thefts in the bazaar and have been flogged for it. About eight or nine of these men appeared before Mr. John Connon, the acting Chief Magistrate, on Tuesday, and made a complaint to the following effect:—'We have been walked about during the last few days from one chowkey to another, all over the island, and exhibited to every policeman as damaged men. This has interfered with our ordinary occupations during that time, and we cannot now go about at any hour, night or day, without being liable to be taken up by the police sepoys,—punched and ill-used, and detained in custody for a long time.' His Worship told them that as long as they were not engaged in actual theft or any other illegal proceeding they ought not to be interfered with by the police, and that they were entitled to the protection of the law in proportion as they respected it. Mr. Connon will do a very sensible philanthorpic act if he investigates those complaints, for—without any disparagement to the European constables, who are a respectable and efficient body—there is no doubt the police sepoys often abuse their little brief authority by grinding down the poor and the 'damaged,'—trumping up cases at times against old offenders who are likely to be the subjects suspicion, and hoping by such a show of work get a reward for vigilance and good conduct *Zoolum* of this sort should be severely punished We heartily agree with our contemporary in

FRIDAY,—February, 28.

—Mr. Ruttonjee Eduljee has given Rs. 5 those who were active in pucting out the fi Sunday morning.

—Telegraphists are now to add "Beng the word "Calcutta," lest the signallers send the message to Calicut by mistake. mon sense would suggest that "Malabar" instead be added to the word "Calicut."

—*Times of India*; Calcutta: "One or two pamphlets have appeared during the week bearing on spiritual things. One is the Bishop's charge, in which his lordship treats of the usual topics of such productions, and gives his opinion on ritualism. Dr. Milman does not think there is any excess of ritualism in India; but rather that the services and the churches are noteable for their defects or deficiency in these matters."

—*Pioneer*: "On Friday night last, about 10 o'clock, a special train, bringing the 102nd Regiment (*en route* from Kamptee to Lucknow) from Jubbulpore, came to a stand still, on account of the engine breaking down, at about the 48th mile below Allahabad. Under the impression that the train had arrived at a station, the wife of one of the serjeants got out of a carriage. There being no proper landing place at that spot, she fell headlong down a bank some thirty-five feet high. Her husband, seeing her disappear, jumped out also and met with a like accident. On getting to his feet he found his wife lying insensible. His cries to his comrades above induced six others to jump from the carriage, who all fell more or less precipitately down the incline. The Assistant Surgeon, Dr. Tyrrell, hearing the cries for help, jumped out also, and reached the bottom of the cutting with only a few slight bruises. At this stage, the engine having been temporarily repaired, the driver blew his whistle as a signal to proceed. On hearing the whistle, the Colonel and all the men in the carriages shouted to him to stop. The driver refused, asserting that the Colonel had no right to give orders, that he was only a passenger, and that he (the driver) was in charge there. Meanwhile the train moved on leaving the unfortunate people below in the dark in the jungle, all more or less contused—the woman being insensible, and terribly cut about the head and shoulders, and one of the men with a compound fracture of the arm."

Dr. Tyrrell groped his way to a bungalow, to which the sufferers were then removed.

—Deaths last week, 279.

—Last Tuesday it appears was Shrove Tuesday, and the *Madras Churchman* of the previous Saturday urges its readers to prepare themselves for a better observance of Lent by *purifying their souls by Sacramental Confession.*

TELEGRAPHIC NEWS.

LONDON, *February 17th.*—It is rumoured that President Johnson intends demanding a settlement of the *Alabama* claims.

Patrick Lennon, a Fenian, who was committed for trial on a charge of the wilful murder of Mr. Constable Kenna in October last, has been acquitted on that charge, but convicted of treason, and sentenced to fifteen years' penal servitude.

Earl Russell has written to Mr. Chichester Fortescue, resigning the leadership of the Liberal party, and recommending the Right Hon. W. E. Gladstone as his successor.

The *Morning Post* and *Observer* both indicate Lord Stanley as Earl Derby's successor, in the event of the latter resigning the Premiership.

18th.—The Scotch Reform Bill has been introduced into the House of Commons. *Speaking* (?) claimed a larger representation for Scotland.

The Irish Reform Bill will be introduced on the 9th March.

Earl Derby's condition excites serious uneasiness.

In the House of Commons last night Sir Stafford Northcote said that Egypt had afforded every facility to the Abyssinian Expedition. With reference to the recent movements indicating an intention to send Egyptian troops to Abyssinia, representations had, he said, been made to the Viceroy of Egypt, who declared that reinforcements only had been sent, but promised to recall a portion of them.

Sir Stafford Northcote further stated that no information had been received by Government of the alleged advance of the Egyptians, nor of the arrival of Theodorus at Magdala.

19th:—The latest telegraphic intelligence from America states that President Johnson in receiving Mr. Thornton, the British Ambassador in America, said that the Queen of England, more than any other sovereign, enjoys the respect and sympathy of the American people. Her kind message encouraged the hope of a speedy adjustment of the existing difference on the *Alabama* question.

20th.—The Habeas Corpus Suspension Bill for Ireland has passed.

Mr. Fawcett moves on 24th March a resolution for inducting the Indian Civil Service Examinations Calcutta, Bombay, and London.

Lord Derby is recovering.

The Bombay mail of 29th ultimo was delivered to-day.

Miscellany.

—During the past year there have appeared 4,144 new books and new editions, which may be thus classified :—Religious books and pamphlets 849 ; minor works of fiction and children's books, 535 ; novels, 410 ; annuals and serials (volumes only), 257 ; travels, topography, 212 ; English philology and education, 210 ; European and classical theology and translations, 196 ; historical and biographical, 193 ; politics and questions of the day, 143; poetry and the drama, 150 ; science, natural history, &c., 133 ; medical and surgical, 121 ; law, 101 ; trade and commerce, 63 ; agriculture, &c, 62 ; illustrated works (Christmas books) 62 ; art, architecture, &c., 53 ; naval, military and engineering, 42 ; miscellaneous, not classified, 352; total, 4,144. Last year the total was 4,204.

—The Rev. Dr. J. J. Brown, eight years missionary in Japan, delivered a lecture about that country in New York lately. He said :

"As soon as Japan had entered into the family of nations hundreds of jesuits and monks were sent there, and were received with open arms, and their success was great until they went about propagating the doctrine that the Pope was 'King of kings.' This shocked the Government, and the Tycoon issued an order commanding the exile of these jesuits and monks, if they failed to leave they were to suffer death. These operations of the Romish Church caused a reaction against the Christian religion under the most stringent laws and fearful penalties. Here, then, the land was left with two religions, one the indigenous one of the country, in the emblems of which appeared to be an acknowledgement of the doctrine of the Trinity—the three gods who lived before all others. There were about eight hundred thousand idols in the empire, none of them very large. The speaker described the modes of worship, and the lessons taught by that worship. He had met with none of the people who had any confidence in the teachings of the priests. They knew nothing about the future, cared nothing about it; the people were all at sea, drifting about in the breakers of atheism. Yet there were intelligent men there—men who had well read their own literature and the history of their own country, and, to some extent, the history of other countries. The name of George Washington was as well known in some parts of Japan as it is in this country. The company, of which the speaker was one, was received gladly, notwithstanding the discouragements of the past. At first they were for a year attended by spies, but ultimately some of the 'two-sword' men came and asked to purchase books printed in the Chinese language, but in order to enable themselves to keep them they would cover the name of Christ wherever it appeared with pieces of paper. Such was the absolute way in which the Empire had kept out the name of Christ and Christian for the last 150 years. Soon, however, perseverance was crowned with success, and the missionaries had hard work to meet the demands for the books of the Publishing Board of the Dutch Church in addition to their labors and studies in acquiring the language. The speaker concluded with some thrilling incidents illustrating the happy results of the mission work in Japan. The field in Japan for Christian missions was now hopeful. So far it had been the good fortune of the missionaries to come in contact with men destined to rule, and now there was a movement in that country which promised great and good fruit. All Christian nations, in making treaties with the Japanese, should insist upon the toleration of Christianity there, for it would help them as a people, and they were not in a condition to refuse such a reasonable demand."

AMERICAS' GREAT NEED.

From the New York Times.

What the country needs now more than anything else is PACIFICATION We want Peace, not only in form but in fact; Peace that shall involve harmony of sentiment, unity of purpose and of feeling among the people of the sections lately at war. Without such a peace as this, nothing else that we may think we have secured will be worth a straw. We may force negro suffrage upon the South, and maintain it by the bayonet; but until it is there by some different tenure than that, it will be a curse instead of a blessing to all concerned, and especially to the negroes themselves. When negro suffrage can be established in the South with the assent of the Southern people,—an assent based on the conviction that it is intended for the common good, and is not simply another form of hostile force, it will consolidate Southern political society, and contribute largely to the good of the whole country. But this state of things cannot be reached until *peace*—the spirit of peace, as well as its form —is restored to the sections lately at war. And the same thing is true of all the changes and reforms which should follow in the South as the results of war. We may force them upon the Southern States, as upon a conquered section. We may maintain them there by millitary power. But so long as this is the only hold they have upon the Southern people, they will only breed strife and contention—not contribute to the peace and strength of the common country. The South will regard them as simply force in another form.

The great mistake in what has been done since the war was closed is, that it has been done in the spirit and temper of conquerors dealing with a conquered people. After a war between independent nations peace comes only through a treaty —a compact to which both are equal parties; it is not imposed by the victor without the consent of the vanquished, and mantained by a constant display of armed power. Such a close of war would not be peace. It would have nothing of the spirit of peace. It would heal none of the asperities, allay none of the hatreds which the war had caused; and this is far more true of the peace that should follow a war between contending sections of the same country. The terms of peace in such a case, if it is to bring with it the fruits of peace, must be such as the judgement of both parties can approve and such as both can accept without a sense of humiliation. The President's policy had this feature to recommend it at all events. Whether right or wrong in its details, it made the South an assenting and a willing party to the peace which it sought to bring about. And the great defect in the policy of Congress has been, that it springs from a different temper and breathes a different spirit. Whether right or wrong in its details, it is imposed upon the South by force. It goes out under threats,—backed up by military power, and enforced as an act and badge of subjugation rather than offered as a basis of peace which both parties can accept with honor, and as conducive to their common interests. Differences of detail would have been very easily adjusted, if the subject had been thus approached in the spirit of a real and substantial peace.

But this has uot been done. We are as far from real peace to-day as we were when the war was closed. Indeed, the feeling that now prevails between the two sections is less peaceful, more bitter and more hostile, than it was when LEE surrendered to GRANT. The people feel this to be the fact, and they deplore it as calculated to plunge the country deeper and deeper into trouble and confusion. We are not comming out of the war with either credit to ourselves or profit to the country, We are simply prolonging its enmities and widening the breach which the cessation of armed strife ought to have closed. Nor does the progress of Reconstruction, under the law of Congress, promise speedy relief. That is regarded as a hostile act by the people of the Southern States—is intended to overbear and humiliate them, and as calculated to disorganize their society and destroy their prosperity.

The coming Presidential election will bring this matter to an issue. If the Democratic Party should elect a President representing the principles and policy to which they have adhered throughout the war, we should have the whole contest to be fought over again, in the political arena if not in the field of arms. If the Republicans, on the other hand, should elect one of their "representative men,"—a politician who has achieved distinction by waging a war of sentiments and ideas against the South, he would carry the bitterness thus engendered into his administration of public affairs, and would renew the asperities of a contest which has been finally and victoriously closed. In either case PACIFICATION would not be secured. That can be brought about only by an administration which shall inherit none of the hatreds and heats of former contests, and which can act with no other trammels than such as a supreme regard for the honor of the country and the permanent welfare of its free institutions may impose.

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NESTORIAN MISSION—PERSIA.

LETTER FROM MR. LABAREE, *September* 17, 1867.

The Mountain Fields. Mr. Labaree writes, at considerable length, with reference to various matters, mostly in connection with the mountain districts. His letter must be greatly abridged but many of its statements should find a place in the Herald. He had recently returned from a tour in Salmas, (northerly from Oroomiah,) and was "sorry that he could not report more of encouragement there;" though he did not think the work "absolutely stationary." In the mountain regions westerly from Oroomiah, events of considerable importance—opposition, persecution, oppression,—are noticed.

The Patriarch—Attempt to expel Mission Helpers. "Several weeks since Mr. Shedd wrote you a report of the tour made by him and myself to Amadia [in Turkey,—west-south-west from Oroomiah]; of the intercourse we had with our helpers; of the plans formed for the increased efficiency of the gospel work; of some hopeful accessions to the evangelical party; and of the general prospects of the evangelical cause in the mountains. Scarcely had we reached home before Mar Shimon commenced a course of more active opposition than he had attempted before in a long while. He issued an order for the expulsion of all our helpers from Tkhoma, directing the use of force if necessary, and threatening not to leave a single man of ours in all the mountains. It happens that all the helpers in Tkhoma and the adjacent regions are natives of that district, with large family connections, who have hitherto prevented their being molested, even though not sympathizing with their evangelical principles and practices. Hence it has been difficult to expel them, while the sufferance of such preachers in that province has always an excuse for their tolerance in other parts of the mountains. We do not understand all the causes which operated on the Patriarch's mind, and induced him to take the decided course respecting which he had hitherto hesitated.

Intervention of the British Consul. "The people of the district seemed earnestly determined to execute the order, and I doubt not would have done so but for the interposition of Providence. Events of a peculiar nature, occurring just at that time, diverted the attention of the principal enemies, and so delayed the threatened evil. In the meanwhile, Mr. Rassam, the British Vice-Consul at Mosul, hearing of Mar Shimon's proceedings, addressed him a very strong letter of remonstance, assuring him that the American missionaries are the truest and most efficient friends of the Nestorian people, and urging him to invite their preachers back with the same publicity with which he had ordered their expulsion.

"Before this letter reached the Patriarch he had visited Jeloo and Bass, and declared very violently against all who had any connection with us. The Nestorians of the mountains are heavily indebted to Mr. Rassam for his frequent active interference in their behalf, so that his word is profoundly respected by both Patriarch and people. This letter therefore, had the effect to restrain them from carrying out their persecuting project; indeed they are quite abashed by receiving such an emphatic rebuke from such a quarter.

Other Movements of the Patriarch baffled. "In addition to this rebuff, another was received, soon after, quite as mortifying. The Patriarch had written to the British Consul at Erzroom, offering to make over his people to the English Church if the English Government would extend to them its protection from Turks and Koords. The reply of Consul Taylor was a decided rejection of the proposition couched in language not at all flattering to the Patriarch.

"As if abandoned to exhibit his folly and weakness, while yet waiting for the reply of the English Consul, he sent a similar communication to the Russian Consul at Erzroom, courting Russian aid. To this also he received an indecisive answer. Thus censured and baffled he has been quiet since, and has privately signified his willingness that our preachers should remain at their places without molestation."

Annoyances which the Patriarch has met also in his own fold are noticed, and Mr. Labaree adds:

"All these things' it would seem, must weaken the hold of Mar Shimon upon his people, and hasten the day of disintegration and of subsequent reconstruction. The young man himself is not wanting in liberal sympathies, and has a friendly disposition towards our preachers; but his father and uncle control him, and more evil counselors he could not have.

The Reforming Priest in Tiary. "Mr. Shedd wrote you of an interesting priest from Tiary, who united with us at our meetings in Amadia. After his return home, the people of his large parish assembled at his house for a conference. They assured him of their willingness that he should teach and guide them whatever way he chose; he might exclude whom he pleased from the communion; they would furnish him all the scholars he wished, and would pay him all he needed for his support; but they could never tolerate kis receiving wages from the American missionariee. As far as we can learn he is a true and faithful servant of our Lord, and is laboring in a quiet way for the dissemination of a pure gospel. He is secretly gathering around him a party of men of like views with himself. We shall watch the progress of this man, and the results of his enlightened teachings, with tender interest.

Meeting of Helpers in Gawar. "Mr. Cean has just returned from the general meeting of all the mountain helpers, held in Gawar. He reports the occasion as one of much interest and profit. The helpers, not withistanding the sombre aspect of affairs during the summer, took a cheerful view of the future, and went back to their work with increased courage and trust. It is his impression, from his intercourse with the best informed of our helpers, that Mar Shimon is fast losing the confidence and respect of his people, and that, in his reckless appeals for foreign aid, he is making a desperate effort to repair his declining fortune. He has, however, still a strong pillar of support in the profitable offices, civil and ecclesiastical, which are under his control."

Moslem Violence. Mr. Labaree sends also some account of violent proceedings against the Nestorians by a Koordish chief, sending the copy of a letter received by the missionaries from a Nestorians bishop, appealing for their interposition. This letter must be omitted, and a few passages from our brother's letter will perhaps sufficiently presen the case.

"Our Christian sympathies have been very much excited, the past two months, by reports of Moslem outrage in a neighboring province, which call to mind the historic days of Islam's power and unawed fanaticism.

"Two days distant from us, to the southwest, is the Turkish province of Nochea,—a mountainous region, containing a mixed population of Koords and Nestorians. It is the residence of a noted Koordish shiek, who has no superior for reputed sanctity and authority among the Koords, except the sheik of Bagdad. It is also the seat of a metropolitan bishop of the Nestorians, within whose diocese is a large and venerable church [at Katroona], whose history is supposed to date back to the time of Constantine the Great.

"This village of Katroona has recently been lawlesslly seized by the sheik, and the Nestorians dispersed. Some of them visited Erzroom to petition the Pasha in regard to their property. Through the aid of the English Consul they obtained papers restoring them to their rights, but no notice has been taken of them by the authorities this side of Erzroom

"Thus remote from any centre of government, the weak arm of Turkish power is little feared by the lawless Koords in the province, and the sheik is well-nigh independent and irresponsible. The church he has begun to destory is a large one, built of hewn stone and arched. Half of it he has demolished, and with the materials is building a fort. The remainder he intends to convert into a mosque. He has opened the graves under the flagging stones of the church, and the vaults in the walls, where lay the bones of a long line of bishops and priests. In vain the bishop has remonstrated against this, sacriligious proceeding; the sheik but ridiculed his distress. In vain Mar Shimon has written begging him not to commit such an outrage; the letter was torn up with indiginty befere the church. In vain, too, has his own mother plead against the desecration, foreboding ill from such an unprecedented act as the razing of a Christian church. His reply to her as to others, was "The son of Mary has reigned long enough by the side of Mohammed,

"A more serious affair, the testimony for which seems to be abundant, though not so accurate as in the case of the church, is the intention of the sheik to instigate a massacre of the Christians, or to reduce them to serfdom, We have the report that two men have already been killed, on the supposition that they were the men who carried the complaint to Erzroom about the village of Katroona.

"These facts have been forwarded to Mr. Taylor, Her Britannic Majesty's Consul at Erzroom, and through his active efforts strong authority has been sent, and a Christian agent from Van has been ordered to investigate the case. It remains to be seen what the isue will be. Our hope is that the fanatical designs of the sheik will soon be checked"—*Missionary Herald.*

DOMESTIC OCCURRENCES.

MARRIAGE.

THACKER—STANES—February 12th, at Vellore, by the Rev. W. W. Scudder, D.D., assisted by the Rev. E. O. Scudder, M.A., and the Rev. J. W. Scudder, M.A., M.D., brothers of the bride, James Thacker, Esq., to Harriet Stanes.

DEATH.

SMITH—February 5th, at Suez, the infant son of John Smith, Esq., of Bombay.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground', and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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It is the object of this School to provide for pupils of both sexes a systematic and extended course of instruction in all the banches usually taught in first class Educational Establishments. The School is under the Superintendence of Mr JAMES MACDONALD, lately Head Master of the Western Institution, Edinburgh. Mr. MACDONALD is assisted by Mrs. MACDONALD in the teaching of the girls and of the younger boys.

The Course of Instruction comprises:—

Holy Scripture.	Geography, Political and Physical.
English Grammar and Composition.	Map-Drawing.
Writing and Arithmetic.	Algebra and Euclid.
History.	Latin.

Music, Vocal and Instrumental.
Plain and Fancy Needlework.

FEES:—First and Second Classes .....Rs. 5 per Month
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Fourth and Fifth Classes .....10 ,,
Four members of a family are charged as three.
A separate fee is charged for instrumental music.

To complete the arrangements of the Institution adequate provision has been made for the reception of Pupils as BOARDERS by Mr. and Mrs. MACDONALD.

D. C. BOYD. } *Joint Secretaries*
D. MACPHERSON. }

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